THE *Lutheran* WITNESS

JULY 7, 1953

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

NON-LUTHERAN TRIBUTE

The following paragraphs on the dedication of the Maier Memorial Lutheran High School, Los Angeles, Calif., Pentecost, 1953, are culled from a personal letter addressed to Dr. Martin Walker, Buffalo, N. Y., by a retired newspaper man, with 50 years of journalistic experience. He is not a member of our Lutheran Church, and these observations were not written with any thought of publication.

"My emotions were greatly touched by the functions of the ceremony of dedication. The gathering, made up of people from the various Lutheran churches of Los Angeles and outlying communities, seemed no less enthralled by the spell of the occasion. It reacted as though to a rite of wholly spiritual character, with a reverence beyond the due of any semi-secular event. The sun in the open sky shone on a scene of godly piety and glorified devotion, gilding both accomplishments of the year past and the hope of a future extending into distant horizons. Here was another anchorage for faith and ideals, a lighthouse beaming rays of guidance out into the fog of a world in sore confusion and infected morals.

"I used to look on church schools in my early days with considerable indulgence as mere preservers of ancestral languages, and I resented some of them as incubators of bigotry. Now I concede them merit as spiritual bulwarks against the juvenile delinquency that has crept into our public schools in the form of narcotic addiction, sexual precocity, alcoholic incipiency, and riotous insubordination against discipline, to cite merely some of the deviltry that has broken loose. Here, I felt in this Maier Memorial High School, we shall have decorum and mold character; there will be no marijuana smoking, no sex delinquency, no tippling, no rowdyism — nothing to detract from the high goals of poised manhood and womanhood. Having been a teacher before becoming a newspaperman, I possibly had a wider perspective on this occasion than most of those present."

"STIMULATING"

I have just finished reading "You and Your Conscience" in the March 17 WITNESS. May I commend Pastor Adam on his wonderful work. I am a student of psychology, and amongst all my readings I have never found such a stimulating explanation or discussion on the word "conscience."

New York City M. L. G.

NO IMMUNITY FOR CLERGY

It surprised me a bit to read in a recent WITNESS editorial the statement that "it would be a sensation indeed if the churches found leaders in their midst who favored atheistic Communism."

Now it might be true that very few ministers would go along with every aspect of Communism. But to read quotations from one so-called minister who openly admits that he is in the church because there he can reach more people for Communism, at least for me takes away the "sensation" of finding such men in our churches.

If men have the right to hide behind the robes of the clergy and from that vantage point be immune from investigation, then it seems to me that the college professors should be granted that same immunity.

Personally, I would prefer the risk of being slandered for my Savior's sake and have America root out the Communistic philosophy which more and more is being propagated by Modernistic ministers.

Blackwell, Okla. EDWIN T. HEYNE

CAUTION

Anent the editorial "How About 'Dead' Members" in the March 17, 1953, issue of the LUTHERAN WITNESS:

We commend the zeal of any congregation in seeking to promote "decency and order" and in striving for the "ideal" in church membership. We subscribe, too, to a friendly and vigorous program to prevent delinquencies; but when it comes to the "firm" part and the "resorting to surgery when all else fails," we pause to reflect that we are here dealing with Christ's kingdom and with His subjects, a kingdom in which all, without exception, are sinners and ruled by grace and love and patience and long-suffering, and not even a bruised reed is broken, nor the smoking flax quenched. Would we not do well, therefore, to heed 1 Cor. 4:1-5 and many other Scriptures of like import?

It is sound Biblical as well as sound Lutheran doctrine when in the Apology to the Augsburg Confession, Article VI, it is stated: "For God is the Judge, who has committed to the Apostles, not the office of judges, but the administration of grace."

Winfield, Kans. H. C. WIND

NOTE: *The above caution is certainly in order. Congregations will use "surgery" only in case of "manifest and impenitent sinners."*

TRILINGUAL CHURCH

Referring to the letters on "Trilingual Congregation" and "Challenge," which appeared in this column some time ago, I am glad to state that similar conditions exist not only in your "land of all possibilities," but also here closer to the North Pole.

Our congregation, founded in 1911, has been a bi- or trilingual church. Our present pastor graduated from the University in Warsaw, Poland, and preaches every Sunday two sermons in an English service: English and Polish or English and German (and *Hochdeutsch* too).

Inglis, Manitoba, Canada A MEMBER

"HELPFUL"

I find the WITNESS very helpful in reminding me of good Christian living. Having now stepped into the world to help defend my country, I realize that the temptations to sin are more challenging. The contents of the LUTHERAN WITNESS help me meet and fight off these temptations.

Fort Knox, Ky. JOHN H. SCHULTZ

FOR FOREIGN MISSIONS

I have paid $5 a month to foreign missions for years. If only 1,000,000 of our 1,500,000 Missouri Synod members did the same, they would contribute $60,000,000 in one year, enough for all our foreign missions, with some money left over. If only a third, 500,000, of our members paid $5 a month, they would produce $30,000,000 in one year. If all our 1,500,000 members gave $1 a month, they would still produce $18,000,000 a year.

Seattle, Wash. LOUIS F. BRUHNS

ANTHEM WORDS PRINTED

Your recent editorial regarding the printing of the words to the choir anthem made us feel real good! . . . We feel we should respond and say that we have been doing so, and our people do appreciate it! We recommend it.

LUTHER E. SCHWARTZKOPF, *Pastor*
San Bernardino, Calif.

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THE COVER

Canoe on Spirit Lake, Wash., with Mount St. Helens in the background. Ray Atkeson from A. Devaney, N. Y., Photo.

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Presidential Address

Synodical Convention, 1953, Houston, Texas
June 17, 1953

By JOHN W. BEHNKEN

Business of paramount importance, "Our Father's Business," has summoned us to this meeting. I take it that every one of you is firmly convinced that there is no more important business on earth. What we shall discuss and decide is to be an earnest effort, weak and frail, it is true, but honest and conscientious, to carry out our Savior's great commission.

We approach the enormous task before us with fear and trembling. God has seen fit to place us into Kingdom work in a very crucial period of the world's history, yes, in a day when this aging and tottering world seems to be hastening unto its eternal doom. It is a crucial period also in the history of the Church. My worthy predecessor, the sainted Dr. Pfotenhauer, stated in a public meeting at River Forest in 1930: "Ominous clouds are threatening in the skies of our Synod." These clouds have not disappeared. Realizing this, how shall we take courage to undertake the enormous tasks assigned to us? For our instruction and encouragement let us center our attention on the Word of the Lord in Zech. 4:6:

"Not by Might, nor by Power, but by My Spirit"

I. *This is positively proved by church history of the past*

II. *This presents profound lessons for the Church of today*

I

The Task of Zerubbabel

Zerubbabel faced an enormous task. God wanted him to rebuild the Temple in Jerusalem after the Children of Israel had returned from the seventy years of Babylonian Captivity. The land lay waste. Everywhere there was evidence of impoverishment. Their former numbers were decimated. The enemy challenged their right to reclaim their country. Over against these enemies they were weak and practically helpless. They had no well-organized and well-trained armies. They were pitiable objects of contempt. Furthermore, they would be compelled to face the fact that when completed, the second temple would not approach the beauty of Solomon's Temple. To say the least, then, their prospects were decidedly discouraging.

God's Encouragement

But God provided the encouragement so sorely needed. By the mouth of Haggai the Lord told them: "Yet now be strong, O Zerubbabel; and be strong, O Joshua, son of Josadech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts; according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you; fear ye not." To these words of encouragement and assurance God added the assuring promise that the Desire of nations would come to this second temple and hence it would exceed the former in glory.

Next, God encouraged Zerubbabel through the Prophet Zechariah. In a vision this Prophet beheld "a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are on the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof."

What a remarkable vision! It had its definite significance for the work assigned to Zerubbabel. The candlestick of gold with its seven lamps burning brightly, the bowl filled with oil, and the seven pipes supplying the seven lamps with oil were definite reminders of the completed temple. But what about the two olive trees? Zechariah asked the angel of the Lord, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" The answer which he received was: "These are the two anointed ones, that stand by the Lord of the whole earth." Zerubbabel, the governor or temporal ruler, and Joshua, the priest, were both anointed for special service to the Lord.

God's Promise of Success

The vision was far from being pretentious. Though there were golden candlesticks, golden pipes, golden oil, these all referred to the completed altar in the Temple. It brought assurance to Zerubbabel that he would be successful in his assignment to build the Temple. However, the vision said nothing whatever about armies, about superior forces, about weapons, about strategy, about exceptional generalship, nor about great financial strength. God purposely omitted every mention of these things which men might consider important. God is not dependent on these temporal things for the building of His Temple. That is precisely the lesson which He wanted to impress on Zerubbabel, and hence He told him: "Not by might, nor by power, but by My Spirit."

The Bible account of the Temple's rebuilding furnishes convincing evidence that its success cannot be attributed to great might or power on the part of the leaders of the people. That was lacking altogether. However, the Spirit of God supplied everything abundantly. He rendered hearts willing, He provided the necessary ability, He furnished funds and materials. He enabled the workers to defend themselves when enemies attacked them and tried to hinder their progress in building. Despite many obstacles and hindrances, Zerubbabel was permitted to complete the Temple and to dedicate it to the glory of God in special festive services.

God's New Testament Temple

As in the building of the Old Testament Temple, so also in the building of God's great New Testament temple, the temple not made with hands, the holy Christian Church, things are accomplished not by might, nor by power, but by the Spirit of God. Could more convincing evidence be furnished of this truth than the sacred account in the Book of Acts? The little group which Jesus had gathered about Himself was certainly not one of which you would expect phenomenal accomplishments. Jesus had told them to go into all the world and preach the Gospel to every creature. But they were such a small group. They were such ordinary people. They were not men of culture and learning. They had proved themselves to be such craven cowards when the crucial moments crowded in on Christ. They had no great wealth and possessions. They had no strategic plan to accomplish their assignment. However, in a comparatively short period of time, that small number of believers turned all Jerusalem upside down, and in a few decades the message of redemption through Christ's vicarious suffering and death had been carried to all parts of the then-known world.

How was this accomplished? Our text furnishes the correct answer: "Not by might, nor by power, but by My Spirit, saith the Lord." Anyone who reads the history of the early Christian Church with open mind must conclude that it was the Spirit of God who worked mightily and effectively in the preaching and activity of the early Christians. He guided and directed and blessed the work of the early

Christian Church. To Him and to Him alone must be given all the credit for the establishment of the Church, the building of God's marvelous temple.

II

Lessons for Today

Not by might, nor by power, but by God's Spirit, positively proved by the past, presents profound lessons for the Church today.

The Work of God's Spirit

Let us get this lesson fixed in our minds, first of all. That we are built into the temple of God, that we believe in the Lord Jesus Christ for our soul's salvation, that we are members of the holy Christian Church, is not in the least an accomplishment of our own. The Spirit of God performed that miracle within us poor, miserable sinners. We must all confess with Dr. Martin Luther in his explanation of the Third Article: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith." Every member of the Christian Church must confess this. Everyone is such a weak, helpless, sinful creature that only the Spirit of God could bring us to faith.

Next, let us get this lesson fixed in our minds. The whole Church is weak and helpless and could accomplish nothing whatsoever were it not for the Spirit of God. If there is to be any success, the Spirit of God must achieve it. This is something which many overlook. Do we in our Church place enough emphasis on the Holy Spirit and His gracious work?

Wrong Use of Numbers

There are those who labor under the impression that you need great numbers to do effective Kingdom work. Some boast of numbers. David did. He ordered a census of the people. He was eager to know his military strength. He wanted to satisfy his pride. God was sorely displeased with David on account of this census and by sending a pestilence showed him the folly of relying on numbers for strength.

Right Use

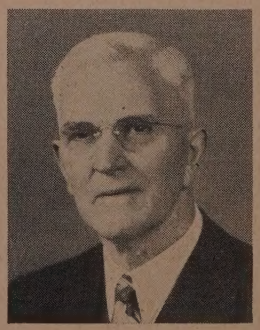
Some have charged our Church with a reliance on numbers. Let me say at once that there is a right use of numbers. Scripture mentions numbers in connection with church work. There were the three thousand on Pentecost. Then the Bible mentions the five thousand in Jerusalem. We read furthermore: "And the Lord added to the Church daily such as should be saved"; again: "And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly." Surely we are not to be ashamed of numbers when the Lord graciously grants increases. We are going to thank Him for blessing the Church with success.

Next, let me frankly admit that sometimes we have been guilty of making the wrong use of numbers. Either we boasted of them or else relied upon them. That is a wrong use. God does not need great numbers. He has shown that repeatedly. Let me cite merely the forces of Gideon. He had gathered an army of 32,000 men to battle against the Midianites. God reduced the army to 300 men and delivered the Midianites into Gideon's hands.

Basis for True Union with Other Church Bodies

There are those who urge linking up with other church bodies in order to have the strength of greater numbers. You hear the argument again and again that then there will be greater financial strength or that then you can make greater and more effective impacts on the community or on the nation or on the world.

Surely it is not wrong and sinful to seek union with other church bodies. However, this can and should be done only on the basis of genuine doctrinal unity. Where it is predicated on unity of faith, God is pleased. If, however, it is a mere striving for greater numbers and if it results in a compromise of God's truth, an indifference to Biblical doctrine, and a weakening in sound Scriptural practice, it is sinful, and God cannot be pleased with it. It is better to stand alone and remain smaller in numbers but have God on your side, than to have greater numbers and to have offended God. On the other hand, it is not God-pleasing to refuse to link up with other church bodies when unity in Biblical doctrine and Scriptural practice has been achieved. Let us remember that it is the Spirit of God who builds the Church, and He does it through His Word. Let us follow His guidance. "To the Law and to the Testimony! . . ." The Word with its definite teaching is the faith in which we are to be united. This is the faith once delivered unto the saints, for which we must earnestly contend. We must fight against everything which militates against this faith. Hence we must battle against doctrinal indifference, unionism, separatism, modernism, ritualism, secularism, and all other isms which gnaw away at the heart of our Christian faith.



Dr. John W. Behnken re-elected President of the Missouri Synod at the Houston Convention for his seventh three-year term

I realize that this is not a popular position to take. We have been called bigoted and narrow-minded. Some have accused us of a "holier-than-thou" attitude. Even some of our people run into the danger of criticizing their own Church and its conservative position in doctrine and practice. A person hears people speak about "theological hair splitting." If it is Biblical doctrine, there can and should be no splitting whatsoever. If it is not a Biblical doctrine, the Church has no business to claim that it is.

There are those who insist that success depends on organization, while others belittle the idea of organization. Both are seriously mistaken views. An organization, insofar as it is a human arrangement, certainly cannot accomplish the building of the Christian Church. Only the Spirit of God can do this miraculous work. However, God does it through the preaching and teaching of His Word. Kingdom workers must be trained and sent. That is why congregations organize into a synod. If we had no synod, we would soon organize one. Thank God that we have a well-organized synod. However, let us not depend on mere organization. "Not by might, nor by power, but by My Spirit, saith the Lord."

May God grant us grace and a rich measure of His Holy Spirit during these days when we are concerning ourselves with the building of God's wonderful temple. Only when the Holy Spirit is in us and does the building with us and through us, only then, surely, may we look for success. That is God's solemn promise when He says: "Not by might, nor by power, but by My Spirit." Firmly believing this, we join the Christian poet in the fervent prayer:

Come Holy Ghost, God and Lord!
Be all Thy graces now out-poured
On each believer's mind and heart;
Thy fervent love to them impart.
Lord, by the brightness of Thy light,
Thou in the faith dost men unite
Of ev'ry land and ev'ry tongue;
This to Thy praise, O Lord, our God, be sung.
Hallelujah! Hallelujah!

Thou holy Light, Guide Divine,
Oh, cause the Word of Life to shine!
Teach us to know our God aright
And call Him Father with delight.
From ev'ry error keep us free;
Let none but Christ our Master be
That we in living faith abide,
In Him, our Lord, with all our might confide.
Hallelujah! Hallelujah!

"The World Is Too Much With Us"

By LAWRENCE GALLMAN, Pastor, Peace Church, Faribault, Minn.

"You've changed things around a bit here at home. Things are different somehow," a person coming back home after an absence may say. Have you noticed anything different at home? There is something creeping into many homes to change things and make things different. It is secularism.

In Our Schools and Homes

One factor mentioned as a cause for the ineffectiveness of the Sunday school as an agency of Christian education is the swift secularization of American life, which has kept both parents and children out of the churches. Another factor is the sad disappearance of the seven-days-a-week Christian home influence. Secularism of our day threatens both Christian home life and Christian education.

Christian education is much more than the formal instruction in a parish or Sunday school. It is the learning of Christianity, the Christian doctrine in all its phases as revealed in Scriptures, as applied to Christian living. We may also discover that we have been satisfied with easy definitions as to what is a "Christian home." Are Christian homes all those homes in which Christians live? Isn't it possible that a Christian or several Christians may live together in a home without realizing many of the ideals of a Christian home? How Christian are our "Christian" homes?

> The world is too much with us;
> late and soon
> Getting and spending we lay
> waste our powers.

It is this crowding of the world into our homes that changes things about, that makes things different. Buying, possessing, accumulating, this is not worldliness; but doing this from the love of it, with no love to God paramount; doing it so that the thoughts of God and eternity are an intrusion; doing it so that one's spirit is secularized in doing it — this is worldliness, as Herrick Johnson, a noted American clergyman, expressed it.

"All These Things"

The threat of secularism is the more alarming because we are not fully aware of the extent to which it has invaded presumably "Christian" homes and captured professing Christian people. While the Lord Jesus said: "Seek ye first the kingdom of God and His righteousness, and *all these things* shall be added unto you," the majority of men, and countless "Christians," have reversed the procedure. They seek first *all these things* and never get around to seeking the kingdom of God. That is secularism — a concern, an absorbing concern, about *things*, things that are bound up with this world and this present time, with little concern for the things of the spirit.

J. Edgar Hoover once said: "Secularism has taken its toll. Too many homes consist of four walls, some furniture, something to eat, and a place to sleep. The spirit of parenthood has vanished or, to be more correct, has been superseded by one of secularism. . . . The secularist rejects all forms of religious faith and worship and maintains that the problems of the present life should be the sole objects of man's concern." That is secularism, isn't it?

The secularist is not an outspoken atheist; he does not wish to drop all religion, but he wants some system by which two opposing ways of life can be blended. There is for many a person who professes Christianity an easy drift from a living faith in Christ to the opposite without always sensing the fateful change. Men have even made of their professed Christianity just another *thing* of the world to which they give attention only for some earthly advantage they hope to gain. Many a so-called "Christian" home has its religion only as a convenient gadget about the house to add some pleasant comfort to daily living and to use in certain emergencies, like a fire extinguisher hanging in a broom closet; it gives a feeling of safety, reduces the cost of insurance, and in a real emergency would be mighty handy. Our fathers may not have used the word "secularism," but they warned earnestly against worldliness. And the divine Master sharply condemned the divided heart when He said: "Ye cannot serve God and mammon" (the earthly *things* which become a treasure).

The World in the Church

In counteracting this threat of secularism, the church far too frequently has made the mistake of trying to save the world by taking the world into the church. This is as futile as trying to save a man from drowning by taking the lake into the boat. Nor can we ever hope to make homes Christian by taking more and more of the world into the home; much less will such a "Christian" home exercise any influence upon the world about us.

H. ARMSTRONG ROBERTS

The really Christian home is always aware of the presence of the Savior

Secularism, rooted in the world, had captured the man who said: "Soul, thou hast much goods laid up for many years; take thine ease" (Luke 12:19). It led Nebuchadnezzar to boast: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Bacon captured the imagination and applause of men with his pleasing forecast of a world of gadgets and good health fascinating to men of the 17th century and predicted "the empire of man over things" expressed in Swinburne's *Hymn of Man* in the words: "Glory to man in the highest, For man is the master of *things.*" It has no goal beyond the day.

Disastrous Effects

What has been the effect of this impact upon Christian homes? Secularism works its disastrous effect upon the family by means of distractions and absorptions. It breaks family living by detaching each member of the family from the center of family interests through an increasing number of attractions and goals on various age levels away from the home. The school consumes an ever-increasing amount of time by extracurricular activities; the movies draw the growing mind into a world of romance and glamour somewhat foreign to the home. All about us are homeless people who have homes but do not live in them. And we as a Church often make the fatal error of offering additional outside attractions as a solution of the problem by mul-

(Continued on page 12)

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Old Glory

When George Washington saw the new flag, which he had helped design for his country, he said: "We took the stars from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty." Liberty is our heritage.

We enjoy the high privilege of living in a country where its citizens have the power and right to establish their own government, and the blessings of this privilege are apparent everywhere beneath the widespread skies above the plains and mountains of our land. Here man is free to enjoy an infinite variety of the fruits of the soil. Just now harvesters, rising early as softly tinted promises of a fair day appear on the horizon, are gathering a bountiful crop of ripened wheat; the gifts of the forest and the natural resources of the hills and waters are his; people in all walks of life are pursuing their peaceful occupations. When the founders of our Church left their homelands in search of religious liberty, their hearts, their lives, and their future became entangled in the silken folds of our starry banner, and under the blessing of Almighty God, our Church has prospered.

Reverence for the law is essential to good citizenship. It is the duty of everyone to obey the laws of the land and to be loyal to those in authority, regardless of political tenets or party affiliation, but real patriotism abhors the doctrine of "My country, right or wrong." To work courageously to bring about justice where injustice prevails, is to contribute to the welfare of the land. Has a Christian any business in politics? He certainly has. "Whatever makes men good Christians makes them good citizens."

We are grateful to God for the land we live in, and we ask His help in solving problems that mar our efforts for foreign and internal peace. We are grateful for the blessings of liberty and pray that they may be preserved to us and to our children.

"Do You Say This?"

Some current instances of the rejection of the Gospel call "Come, for all things are now ready" in the Parable of the Great Supper:

"I have bought a cabin on the river (or lake or seashore), and I spend my week ends there: I pray thee, have me excused."

"I am going on a vacation (or picnic): I pray thee, have me excused."

"I cannot stand the heat during the summer: I pray thee, have me excused."

"I have a golfing date: I pray thee, have me excused."

"I think church and Sunday school are not so necessary in the summer: I pray thee, have me excused."

These and similar reasons for nonattendance at church and Sunday school arouse the wrath of the Lord just as much as those He named in the Parable of the Great Supper. We dare not push aside the invitation "Come, for all things are now ready" even during the hot summer months.

Church or Club?

What did you join when you became a member of a Christian congregation?

Did you consider the congregation a club that pursues commendable objectives, such as social or business or welfare betterment purposes? If so, then you misunderstand and disagree with the church's demand that we possess convictions regarding Christ and His work of redemption, regarding faith and godliness.

The member of the Thursday afternoon bridge club or study circle may believe in evolution or divorce her husband and remain in good standing in the club. The member of the Rotary or Athletic Club may disagree with other members on the person of Christ, on politics, on death and its cause, and not jeopardize his club membership. The member of the Masonic lodge may not attend a meeting in twenty years and yet receive a Masonic funeral.

Frequently the view that the congregation is just another club to be joined is the foundation for the objection to close Communion and to the Church's position on anti-Christian organizations. If the congregation is just another club, then there is no need to be serious about the demand for faithful hearing and doing of the Word of God and for Christian convictions about truth and nontruth.

But the congregation is not such a club. It is a group of people who have come to know their own sinfulness and who believe that in Jesus Christ, the crucified and risen God-Man, they enjoy forgiveness and life as children of God. Such a congregation demands convictions regarding Christ and requires submission and obedience to the Word of God and all its teachings.

Did you join a Christian congregation or a club?

How Liberal Is a Liberal?

Recently we met a fellow passenger who seemed rather frosty, even though the temperature in the plane was comfortable. The frost appeared when we mentioned that we belonged to The Lutheran Church — Missouri Synod. After we talked awhile and he found out that we were interested in people and their welfare, he became rather warm.

All this leads us to remark that those who speak so much of being liberal are usually not so liberal. In fact, some liberals are liberal only as long as you approve of their liberal views in religion. If you disagree, they become cold, show hauteur, or give you a look of pity or condescension. The orthodox religious people are often accused of being cold and proud and separatistic. We know that this sin is not uncommon. Yet the liberals are certainly not warm and kindly in their tower of intellectualism and sophistication. They are impatient regarding religion.

The liberals are generally not so liberal. There are shining exceptions with whom we have had contact, but by and large the liberals had better examine themselves as to how liberal they are, and the orthodox had better beware of pride and aloofness. Perhaps, then, neighborliness can be attained and an approach is possible.

Freedom of, Not from, Religion

Among the things for which we are fighting the present war is freedom of worship, the right to serve God according to the Bible and the dictates of our conscience. We do not desire to be shackled with the yoke of Communism or any other form of dictatorship which forbids us to worship or undertakes to tell us how and when we must worship.

Must we not, however, fear that many Americans are thereby fighting for something which they actually despise? They want to be free to worship; yet they keep themselves free from worshiping. They want the right to serve God as they see fit, but they do not serve Him. They serve themselves, not God. They despise His Word and use the weekly holy day for rest or recreation. Some abuse this liberty by spreading false doctrines and thus, as the Apostle writes to the Romans, they serve not the Lord Jesus Christ, but their own belly.

Freedom of religion and worship is a strange thing. No man must tell us where or how to worship. That is our privilege and our responsibility. At the same time we are not free to believe what we please, but our faith must be grounded on, and our conscience bound by, the Word of God. And this must be translated into action. Freedom of worship here on earth may develop into eternal slavery in hell and will so develop for those who mistake liberty for license and despise the Word of God. "Blessed are they that *hear* the Word of God and *keep* it."

Three Things You Should Know

There are many things in life which we strive to learn and remember, but there are none more important than these three Bible truths:

God loves us with a love that passes all understanding. St. Paul emphasizes this fact in Rom. 5:7, 8: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commendeth His love toward us in that, while we were yet sinners, Christ died for us."

The second fact is that Jesus Christ by His substitutionary death on the cross made a complete and everlasting atonement for all the sins of the whole world, so that there is not a single person in the entire world who has the right to think that Christ did not also die for him.

Thirdly, full and complete pardon is granted by the gracious Father in heaven to all who sincerely repent of their sins and accept Christ as their Savior. This pardon is given freely. We are saved by grace.

A mere head knowledge of these three facts will not save us. We must personally repent and believe. No one else can do that for us. There are no family passes into heaven. The just shall live by his faith.

The time to get right with God is now. Tomorrow may be too late.

From President Behnken's Report to the Houston Convention

The free conferences in Europe, so-called "Bad Boll meetings," continued during the past three years. Last year none were held in the western section of Germany, but two series of such conferences were held in Berlin. Furthermore, such meetings were conducted in England and in France. Reports indicate that these free conferences were very fruitful and beneficial. They afforded our Church an opportunity to bear witness to the truths of God's Word and the Lutheran Confessions as God has graciously granted them unto us. The theologians who went over there as our representatives deserve a hearty vote of thanks and appreciation. They have rendered excellent service for the cause of Christ. Also during this summer these free conferences will be conducted again. May God graciously guard and protect our men! May He give them wisdom and understanding, courage and willingness for the work, and may He graciously and richly bless their efforts!

Frequently remarks have been made that similar free conferences should be held in the United States. A few years ago the College of Presidents encouraged your President to extend that kind of invitation to the presidents of all Lutheran bodies. However, these free conferences did not materialize, though the invitation was extended. Some men were not interested in further doctrinal discussions. Recently your President received an invitation from the President of the American Lutheran Conference for a possible meeting of representatives from each Lutheran Church body to work out an agenda for bona fide free conferences. Such a meeting may take place this fall. Our Church has always been ready and willing to take part in bona fide free conferences. If such a free conference can be arranged and becomes a bona fide free conference and not a mere effort to get Lutherans together at any cost, we shall do well to take part in them.

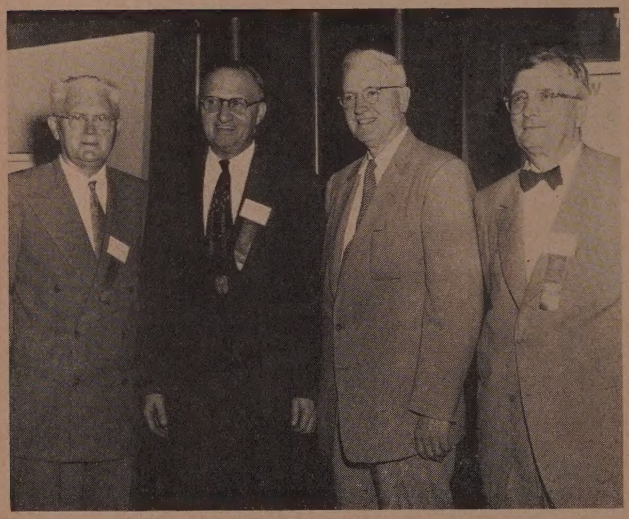
A person hears complaints from time to time about doctrinal indifference creeping into our circles. Some say that there is a lack of doctrinal study. Our pastoral and teachers' conferences, the seminars of our Lutheran Laymen's League and of our Lutheran Women's Missionary League should never fail to place some doctrinal discussion on their program. In a day of general doctrinal indifference and in a day when many adults are received into our Church after a brief period of instruction, we need more and more doctrinal preaching and instruction, that the convictions of our people may be deepened and that their faith may be ever more firmly grounded in God's Word. Our Bible classes should give thorough attention to the study of doctrine. Ours is a doctrinal Church. The teachings of God's Word are the lifeline, the heartbeat of our Church. May God grant us ever-increasing interest and ever greater loyalty to this cause.

From Dr. Behnken's Mass Service Address at the Houston Convention

The chief objective of our Church's convention, yes, of the Church's entire activity, is the preaching of the Gospel of Christ. Whether we think of supporting our colleges and seminaries, or the sending of graduates from our theological seminaries and teachers' colleges into mission fields, congregations, and Christian day schools at home and abroad, or the work of parish education, or radio, or television, or public relations, or finances — and let us not forget matters of doctrinal unity and relationship to other church bodies — all are inseparably linked to the preaching of the Gospel of Christ. Hence something would be lacking if our convention program would not conduct a service like this. All of us are ever in need of instruction, motivation, exhortation, encouragement, and inspiration, lest we fail to realize or grow careless and indifferent about the enormous obligation placed upon us and the marvelous privilege granted us in the Savior's Great Commission: "Go ye into all the world, and preach the Gospel to every creature."

Seen at Houston Convention

Committee which directed the $14,000,000 "Conquest for Christ" drive: Rev. W. C. Birkner (left); Dr. John C. Baur, director of the collection (center); and Rev. H. W. Gockel



Vice-Presidents H. Harms (First), A. H. Grumm (Second), W. F. Lichtsinn (Third), F. A. Hertwig (Fourth)

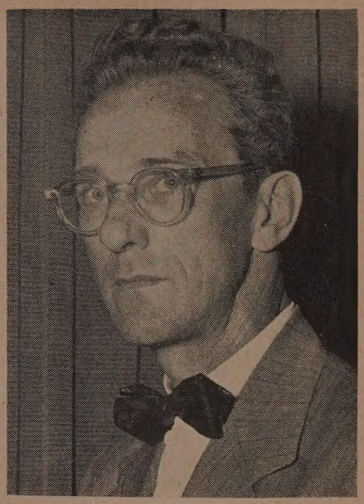
Dr. H. Grueber, chairman of the Board for Higher Education, and Prof. G. Beto, president of Austin Concordia

President J. W. Behnken and Rev. Moses S. Dickinson of Chicago

Pres. A. H. Oswald (right) presenting to Sec. O. H. Schmidt a check of $10,000 from Trinity Church, Sheboygan, Wis. (Rev. K. Schulz), for a chapel in the Foreign Mission field

Waldemar Goerl (left) of Porto Alegre, Brazil, first lay delegate from South America to a Missouri Synod Convention, and Brazil District President Rodolpho Hasse

Left to right: Rev. A. F. Michalk (Lutheran Free Church of France); his son, Rev. Theo. Michalk (India), Rev. Rudolph Prange (Philippines), President S. H. Beckmann (Argentina), President R. Hasse (Brazil)

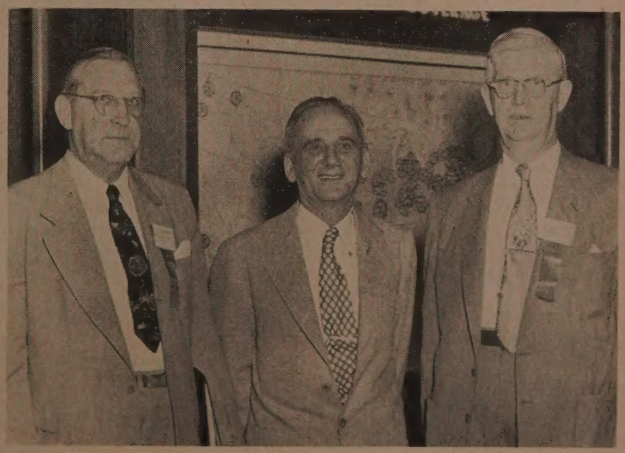


Prof. Fred Kramer, Concordia Seminary, Springfield, second essayist. His theme: "The Church Fixes Her Eyes on the Second Coming of Christ"

Dr. John Theodore Mueller, Concordia Seminary, St. Louis, Mo., reading convention essay on "The Ecumenical Movement and The Lutheran Church — Missouri Synod"

Dr. W. F. Lichtsinn delivering opening convention sermon on Psalm 67:1: "God be merciful unto us and bless us, and cause His face to shine upon us"

Left to right: Rev. E. W. Wiebusch, president, Australian Luther League; Rev. Robert Daniel, representing the Slovak Lutheran Church; President C. M. Gullerud of the Norwegian Synod of the American Ev. Lutheran Church



Left to right: Dr. W. H. Schlueter, Treasurer; Dr. L. Meyer, Planning Counselor; Mr. Martin F. Kretzmann, Secretary

Don't Pass By *on the* Other Side

By WERNER KUNTZ

Director, Lutheran Service to Refugees, Detroit, Mich.

Ever since the Emergency Planning Council was dissolved, our Synod has been one of the few exceptions among major Protestant church bodies in America which did not conduct a systematic world relief program. When the period of the greatest emergency seemed to have passed and Germany showed signs of economic recovery, the E. P. C.'s program of relief shifted into low gear and eventually stopped.

Conditions of want and suffering in the world did not resolve themselves. Most Germans managed to find employment and shelter for their families, including two thirds of the ten million remaining refugees. However, the painful lot of many refugee families in the unproductive forest areas just this side of the Iron Curtain remains unimproved. Great complications come with the continuing stream of new refugees from behind the Iron Curtain, chiefly through Berlin. The monthly average this year has been more than 40,000. About 80 per cent of these are Lutheran. They arrive penniless, without baggage, and often at great risk. City officials of Berlin and of the Lutheran churches in Berlin cannot cope with the situation. There is great need for emergency physical and pastoral care.

Germany's story of pain has repeated itself with some variations in many different parts of the world. Since the E. P. C. ceased to operate, the Korean war produced some 5,000,000 homeless refugees, the Israel-Arab war almost 1,000,000. Hong Kong is bulging, four times its normal size, with refugees; 2,500,000 have fled to Formosa. Others are scattered about in areas like Austria and Trieste. The total number of homeless refugees in our world today exceeds 50,000,000.

In India millions face famine for the sixth successive year. Pakistan faces the same threat. Yugoslavia has had two successive crop failures and a devastating flood. The cries of hungry people in these and other areas of the world have become familiar. When cold joins hunger, the combination is deadly. They produce disease and death. Our missionaries and chaplains in foreign lands will say that we are understating the situation.

All this concerns us very much. As Christians we feel responsible for these many unfortunate people. Where people have once come to know the Savior, His life, His work, and understand and have absorbed something of the limitlessness of His love, they recognize clearly their assignment in a world of suffering people. They cannot "pass by on the other side."

Neither will we, the people of the Missouri Synod, as we see the mounting human tragedies that encircle us. We will help as many as we can, and we will ask God to bless in His own way and for His own greater purposes our practical testimony of Christian love among both Christian and heathen suffering people.

These Korean starvelings — but two of more than 50,000 orphans who roam war-ravaged Korea in search of food and shelter — sleep on straw on a street corner near the Pusan railroad station

A German pastor's wife, in an American Zone relief center, measures flour for jobless, homeless refugees

New arrivals from behind the Iron Curtain. The mother and the oldest of three children (left) said: "You better shoot us all together right now, but don't send us back"

Because of the immediate need, Synod's Board of Directors has decided to reactivate at once a World Relief program. The assignment was given to the Board of Relief, whose membership was enlarged and instructed to "make a Synod-wide appeal to our people for money, food, clothing, and medicine."

The extent of our synodical relief work will be determined principally by the amount of available funds. Food and medicines must be purchased in large quantity; emergencies of various kinds must be met, also in our foreign mission fields; and overseas food and clothing shipments must be prepaid. We realize, however, that this season of the year is not a propitious time for a large ingathering of funds and shall, therefore, wait until autumn.

In the meantime we are confident that there will be congregations, societies, and many individuals who will respond promptly, knowing that hunger does not wait, and who will give the board some capacity for immediate financial action. Contributions may be sent through regular District channels or directly to 210 N. Broadway, St. Louis 2, Mo. Make checks payable to "The Lutheran Church — Missouri Synod" and earmark them "World Relief."

This is the right time of the year, however, to gather clothing, suitable for men, women, and children. Include blankets and bedding. All our pastors have the essential information concerning types of clothing desired and the various depots throughout the country to which it may be shipped. May the response be spontaneous and large! By the beginning of next winter all this clothing collected from our congregations will be in Germany, Korea, or elsewhere, giving warmth to thousands.

In some Midwestern States a special food collection project is now in the process of organization in co-operation with Lutheran World Relief, Inc.

These commodities will be sent to famine-stricken areas of the world where starvation is taking its deadly toll and where the long pull of underfeeding has made people gaunt and weary and subject to tuberculosis and other diseases. The Rev. O. C. Decker, Battle Creek, Nebr., First Vice-President of the Northern Nebraska District, is serving this project as Field Representative of our Synod on a temporary, part-time basis. We are indebted to him and to his congregation.

The new Board of World Relief has established its offices at 3919 John R, Detroit 1, Mich. It is confident that the heart cry of these millions of suffering, starving, homeless, cold, dying people in our world will not go unheard and that our people will not "pass by on the other side."

RIDING THE TIGER

By G. L. WIND
Editor, Juvenile Magazines, The Lutheran Church — Missouri Synod

A Thought for Our Nation's 177th Birthday

Once upon a time, so an old fable goes, a man got the strange idea to take a ride on the back of a tiger. He must have had some reasons for it. The tiger, though wild and completely irresponsible, possessed superb grace, strength, and particularly speed. The ride proved to be quite a thrill, until the man woke up to his danger — he couldn't get off without being torn to pieces. He shouldn't have gotten on in the first place. Now he had to keep going, and, what was worse, he didn't know where.

Only a heavenly miracle could save him.

Adding a point to this fable, it might be said that in our time millions are being just as foolish. It's a cold fact that most young Americans are "straddling the tiger" today, and with it our whole nation stands in peril.

Our Future

To prove this, let's take all the boys and girls in the U. S. A. from the age of 12 to 23 and call them "Our Future Nation."

In 1951 "our future nation" numbered about 27 million. About 20 million of these, or about four of every five, evidently believed in two main objectives for human life: 1. To make a good living. 2. To have a good time. This was shown by the fact that these 20 million had grown up from earliest childhood with completely materialistic views — with plenty of such handy things as money and goods and purchased pleasure, but with no idea of the real meaning of life and not much or no use at all for Church and religion.

"Every person's only interest in life is how to make a good living" — that's an old doctrine preached by Karl Marx a hundred years ago, and by many after him. To grow up with it uppermost in your mind is to become a working part of it, and to be a part of it is like mounting the proverbial tiger for a thrilling ride into sure disaster, except, of course, for the saving miracle.

In 1951, then, about 80 per cent of "our future nation" were riding or thinking about riding this tiger of materialism. It makes one shudder. Even more appalling is it to find that in only eight years the number of "our future nation" of boys and girls will be about 32 million.

The Big Question

How many of the increased number will mount the tiger, too? That depends, very simply, on how our American children grow up, starting, not as many think, from school days, but from the cradle. It's perhaps the greatest question we have to face nationally — the question of the future, our future, everybody's future.

Two main influences affect children from the cradle up. The one, the human doctrine of selfishness and greed, the other, the divine doctrine of unselfish love to God and neighbor. Both of them can go deep to the heart. But they can't exist side by side. One must eventually prevail over the other. Whichever doctrine conquers the heart of a boy or girl determines the course of his or her life. Multiply this by millions, and you have the course of the nation.

What to Do?

The only way to keep them from climbing on the tiger is to teach them differently. The influence of the Word of God is the only miracle that can save them from the wild ride. Just what does that mean to us in our age? It means giving constant attention to tiny tots, growing children, and young folks — constant example, constant influence, not only in church and school, but especially out of church and school, in home life and in leisure time, and with no kind of petty saving or skimping of either cost or effort.

Our Savior showed us how. In some of His busiest moments He paid special attention to children, particularly little children, and He left word for us to do the same. Even His own disciples couldn't see it at first. They insisted on using what they thought was common sense. They considered the adults first; the tiny tots, they thought, were still too young to be influenced properly. Jesus rebuked these adults and added the stern warning: "Forbid them not."

Three Little Words

Three little words — "Forbid them not" — with a world of meaning for Christ's time, for our time, and for all time to come!

How about our children of today? Don't we take care of their spiritual needs? Don't millions go to Sunday school? Don't we teach them prayers? How many adults actually "forbid" children to be influenced by divine truth? Perhaps most of us wouldn't think of deliberately restraining the child who wants to listen to God. No, nowadays the forbidding act isn't quite so crude as that.

The most subtle forms of forbidding can take place almost unconsciously in the busy routine of daily life. Perhaps the main one is to treat the subject of religion too lightly. Let a child see an adult pay little or no attention to God during the week, or hear a single careless remark, and the damage is done. The child grows up with the attitude that religion isn't too important — you can take it or leave it. If the matter of getting a secular education or earning money and making a good living were treated in a similar manner by adults, the children would grow up with the idea that it isn't really important to be successful and financially secure in life. There are other subtle forms of forbidding, such as attaching undue importance to worldly thoughts and things, saving money on church matters, and the like. The child watches them all and draws his conclusions.

First Things First

It comes down, therefore, to a daily effort of putting first things first. For the sake of our future, our first consideration is not adults, but children.

The first question we have to plant in the minds of children and youth is not "How can you get happiness through success and financial security?" but "How can you get happiness through the security of living in Christ?"

Let's make no mistake — upon the answer to this question depends our nation's future. The United States is only 177 years old. That's young. But we've lived fast and arrived at a critical point. Either we come back to the sure foundation of God, or we keep riding the wild tiger of materialism to our eventual ruin.

"THE WORLD IS TOO MUCH WITH US"

(Continued from page 5)

tiplying the number of congregational clubs and societies and meetings for every possible age group, thus arranging to have some member of the family away from home every night.

With a false importance attached to material *things* and the increased mechanization of the home, there is an increased conditioning to materialism. We grow accustomed to it; it is a familiar part of our lives. It tries to satisfy spiritual needs with *things* that are not spiritual. "If you want a happy home, furnish it with so-and-so's carpeting." "To have a happy family, buy the best in a 21-inch television set." With modern conveniences and happiness-producing devices comes a false sense of security. "I don't see where either my family or I need religion," said a church member to his pastor. "We have everything we need — a home that leaves nothing to be desired, a winter place in Florida; our health could not be better, my business is bringing fabulous returns; what else could I need?" In such a home religion is not even a handy commodity around the house for unexpected company or family emergencies.

The exaggeration of the importance of material *things* to provide what is referred to as a *good* home has induced many married women to work outside the home. One result is childless homes. There follows less of the necessity to depend on husbands; bonds that held husband and wife and members of the family together are disappearing because now they are no longer needed. A greater importance is attached to *things* and less to the persons of the household, and this spirit has invaded too many homes in which Christians live.

Christian Education

To counteract the influence of secularism upon our homes and endeavor to keep them more thoroughly and positively Christian, we turn hopefully to *Christian* education, which goes beyond formal classroom learning and reaches also into the home. Here we may easily fail because much of American education lacks a Christian or even religious element and has become more and more secular.

Since the majority of our children attend public schools, they are exposed to secularization for thirty hours a week. Do we hope to counteract this with one hour of Sunday school? Christian education must include much more than a brief period of formal class work. We should think of Christian education as a continuous learning of Christianity. All learning must be Christian. Is it possible to separate *secular* subjects from *religious* subjects in true *Christian* education? Should not every subject be taught with a Christian purpose in mind? But in our trying to separate Christian teaching from the things Christians are to learn, education becomes secular. We do not teach a secular child and a religious child; so we cannot properly speak of teaching secular subjects and religious subjects, can we? We teach Christian children, and we must offer a Christian education. Our Christian religion must be integrated with all learning experiences. This can be done best in our Christian day schools.

Elementary education comprises the three R's — reading, 'riting, and 'rithmetic. The plea is made that we need the fourth R — religion. Here is a fallacy. The logic behind the fourth R makes religion just another classroom subject on a par with the other three. The Christian religion cannot be a fourth R, just another subject, given its hour each day with the other subjects. It must be integrated with all other subjects and with all learning experiences. Christian teaching should color and enliven and unify and permeate all learning. Christian judgment and Christian discrimination and evaluation and Christian ideals and goals must regulate and fix all teaching and learning. This is the aim and purpose of Christian day schools. Obviously this cannot be accomplished in public schools. Nor can it be done effectively by merely supplementing a secular education with nothing more than Sunday school.

Home Co-operation

Any attempt to counteract secularism in the life of the child and the adult calls for a much closer co-operation between Christian homes and church schools. It calls for re-emphasizing the primary responsibility of parents. We do not teach a secular child and a religious child. We are rearing Christian children and must offer Christian education and Christian training in Christian homes. For this the source and the fountain is the Word of God. "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another. . . . And whatsoever ye do in word or deed, do all in the name of the Lord Jesus," Col. 3:16, 17. Then read the counsel St. Paul gives in the verses following about Christian home and family life, concluding with the stirring appeal: "And whatsoever ye do, do it heartily, as to the Lord . . . for ye serve the Lord Christ." "The church in thy house" is the hardy, stalwart defense against the pressure of the world about us. Truly sanctified by the Spirit of God, Christians in homes that *are Christian* will overcome the *things* of this world and live unto God in the kingdom of Christ.

CAMP ARCADIA

A week or two at Walther League Camp Arcadia is a wonderful experience. On the east shore of Lake Michigan, about 300 miles north and a bit east of Chicago, Arcadia is utterly relaxing. Clear, bracing air; cool nights; restful living; everything provided for

Volleyball is part of the wide recreational program at Arcadia

in the line of accommodations and food; regularity of meals and of the entire program, all make for a relaxed existence and an outstanding vacation.

At Arcadia you are with fellow Christians and in an environment far from the clatter and strident noise of the world.

A stay at Arcadia is bound to be stimulating and rewarding. The camp has a rather select company of Christians, half of them young people with all the exuberance of youth though tempered with Christian good manners and behavior, and the other half more mature, from all walks of life and all parts of the country. Good conversation and precious friendships mark your stay at Arcadia.

Two lectures given every forenoon by various leaders of the Church cover a wide variety of topics and present in a lively way our relation to time and circumstances. The audience is intelligent and interested, for campers here know something about church work; otherwise they would not come to Arcadia. Rewarding, indeed, is a stay in Arcadia with deepened and enriched Bible knowledge, and with discussions of many different phases of church life and Christian personal living. Discussion leaders are at home in their particular field.

Deans for the 1953 program will give the opening devotions and the Bible study lectures each morning.

"Braids" at Camp Arcadia

The Deans are the Rev. Paul Roeder, June 27 to July 11; Dr. H. F. Wind, July 11 to 25; the Rev. Justus Kretzmann, July 25 to August 8; and Dr. R. R. Caemmerer, August 8 to September 5.

Lecturers, who will speak each forenoon on the conference program and frequently also in the evening, are

June 20—27
W. F. Weiherman "Don't Settle Down"
June 27—July 4
Rev. R. H. Seboldt "Problems in Christian Living"
July 4—11
Dr. O. H. Schmidt "Foreign Missions"
July 11—18
Miss Clara Sletten "Lutheran Welfare and You"
July 18—25
Rev. J. E. Herrmann "Alive unto God"
July 25—Aug. 1
Rev. E. J. Mahnke "The Church and People"
Aug. 1—8
Rev. David Schuller "Witnessing"
Aug. 8—15
Dr. A. A. Melendez "A Latin-American Speaks"
Aug. 15—22
Dr. Clarence Peters "Guidance of Youth"
Aug. 22—29
Rev. A. P. Klausler "Christian Action"
Aug. 29—Sept. 5
G. Schroth "Music for Everybody"

The camp's recreation program offers swimming, fishing, boating, hikes, baseball, volleyball, tennis, ping pong, shuffleboard, archery, horseshoe pitching; evenings for group singing, special motion pictures, campfire meetings, songs and recitations presented by guests or staff members. At the Wigwam you may have a snack with some of your old or new friends, a chat on the plaza, a quiet chapter or two of Bible reading in your room, and let the rhythmic beat of the waves on the beach lull you into restful sleep.

If you have seen Arcadia, you will understand that a feeling of nostalgia seizes you when you must say good-by. If this is your first trip to Arcadia, you are in for a restful and rewarding experience. O. H. SCHMIDT

NEWS

An Ohio manufacturer of the "Heart-Shield Catholic Prayer Book," the "Heart-Shield Bible," and other religious books will discontinue misleading advertising claims in publicizing these products, according to an announcement by the Federal Trade Commission, which had charged the Know Your Bible Company of Cincinnati with deceptive advertising. The company will not hereafter represent that these books, if worn over the heart, will give protection from shrapnel or bullets.

First Lutheran Church, Long Beach, Calif., where Erich V. Oelschlaeger is pastor and Paul O. Ebel, principal, gave a testimonial dinner on April 17 in honor of Miss Clara Theiss, one of the six teachers in the parish school, upon

Miss Clara Theiss and gifts

her completion of 45 years of teaching in Lutheran schools. More than 350 people attended the dinner in the church auditorium.

At the banquet, Pastor Oelschlaeger said that he knew her to be the finest kind of a mother during school hours he could find for his own children. For 37 years she taught in Milwaukee. In splendid health, Miss Theiss has not missed a day of school because of illness during her eight years at First Lutheran.

Carl Fisher, chairman of the congregation, presented Miss Theiss with a set of silverware and $100 from her friends at First Lutheran and with a leather-bound Bible from her coworkers.

Carlton Ihde, former assistant editor of *This Day* and 1950 graduate of Valparaiso University, where he edited all three of the university's student publications, became religion editor of the *Chicago Daily News.* He assumed his new position April 27.

Guest speakers on the Lutheran Hour during the summer, are: Dr. Lawrence Acker, pastor of First Lutheran Church, Omaha, Nebr., July 5, 12, 19; the Rev. Wm. J. Danker, Tokyo, July 26; the Rev. E. George Pearce, London, August 2; the Rev. Clarence Zweck, Adelaide, South Australia, August 9; the Rev. Herbert Hinz, Hong Kong, August 16, the Rev. Robert F. Gussick, Guatemala City, August 23; the Rev. J. G. Steinhoff, Madras, South India, August 30; and Dr. E. R. Bertermann, September 6, 13, and 20.

Mr. and Mrs. Walter H. Wulf of Humboldt, Kans., parents of Miss Betty Rose Wulf, young missionary teacher who lost her life in an airplane crash in India last year, have established a memorial of $10,000 to provide an auditorium and dormitory for the Missouri Synod high school where Miss Wulf taught religion, English, and handicraft, at Vadakangulam, South India.

The following statement appeared in Dr. J. W. Behnken's presidential report to the Missouri Synod Convention at Houston, Tex., June 17—27, 1953:

"With regret and sadness your President must report that, because Synod at Milwaukee adopted the *Common Confession,* a number of pastors and segments of a few of our congregations severed their membership with our Synod and organized a church body of their own. Your President and Vice-President Harms as well as the District President of one of the men involved offered to meet with some of these men who hold official positions in their church body. In one instance the offer of such a meeting was declined. In another instance acceptance was made conditional. As a result, these meetings did not materialize."

Dr. Henry F. Wind of Buffalo, N. Y., has accepted the executive secretaryship of the Department of Social Welfare of Synod, the Rev. E. Buckley Glabe of Minneapolis, chairman of the department's board, recently announced. Since Synod created the Department of Social Welfare at the 1950 convention in Milwaukee, Dr. Wind served as Executive Secretary in a part-time capacity since November 1, 1951, without compensation. His headquarters will be at the Lutheran Building, 210 N. Broadway, Saint Louis 2, Mo.

Dr. Henry F. Wind

He is president of the Lutheran Advisory Council on Pastoral Care; member of the General Relief Board of the Missouri Synod; secretary of the Medical Social Service Committee; member of the Board of Directors of Wheat Ridge Foundation; chairman of the Displaced Persons Committee of the Council of Churches of Buffalo and Erie County; member of the editorial staff of the *American Lutheran;* and author of the book *Towering o'er the Wrecks of Time.*

After graduating from Concordia Seminary, St. Louis, he studied at the University of Chicago. The St. Louis Seminary awarded him an honorary doctorate of divinity in 1949.

Vacation Bible school class on the lawn of Immanuel Church, Kansas City, Kans. (the Rev. K. H. Meyer)

How many Lutheran Christians are there throughout the world? Statistics from the Lutheran World Federation headquarters at Geneva, Switzerland, estimate about 68,000,000. Dr. Carl E. Lund-Quist, executive secretary of the L. W. F., reported that the figure covers more than 100 church and mission groups in nearly 50 countries and is based on May, 1953, estimates.

Lutherans comprise nearly 3 per cent of the world's population and about a third of world Protestantism. Lutheran membership by countries is:

Argentina	77,240
Australia	70,693
Austria	394,409
Brazil	537,068
British Guiana	4,528
Chile	25,000
China	37,628
Colombia	1,500
Czechoslovakia	480,000
Denmark	4,156,500
Estonia	800,000
(plus 75,000 in exile)	
Ethiopia	8,000
Finland	3,996,442
France	282,411
Germany	21,024,840
(plus 15,205,110 in Union Churches)	
Great Britain	60,000
Holland	70,000
Hungary	427,614
Iceland	140,000
India	585,978
Indonesia	600,000
Italy	3,500
Japan	5,550
Jordania	1,000
Latvia	600,000
(plus 120,500 in exile)	
Liberia	2,375
Lithuania	215,000
(plus 16,000 in exile)	
Madagascar	181,122
Mexico	433
New Guinea	106,195
New Zealand	1,600
Nigeria	16,225
Norway	3,036,844
Philippines	1,500
Poland	250,000
Rumania	154,000
South Africa	461,891
Southwest Africa and Rhodesia	25,000
Sudan	20,160
Sweden	6,580,000
Switzerland	2,089
Tanganyika	235,305
United States and Canada	6,560,358
Venezuela	1,200
Yugoslavia	94,376

THREE HOURS A DAY

Much good can be accomplished through the application of our abilities and energies for three hours a day, whether it be in the direction of music practice, study of class assignments, or work in the garden.

This is true also in teaching religion. A conviction of the need for more time to teach religion is ever with us, and sometimes we find ourselves clamoring for more time. With the thousands of children already in the Church and the untold numbers outside the Church, how can it be otherwise?

But where shall we find more time? There is the summer — vacation Bible school time — waiting to be used. In the vacation Bible school children may be taught three hours a day, five days a week, for as many weeks as you keep the school in session. Three hours a day there is opportunity to lead more children to Jesus, to make the Word of God a vital, living force.

The vacation Bible school has gone a long way beyond being an experiment; rather it is a demonstrated success. In 1952 about six million children were enrolled in vacation Bible schools throughout the land — the largest number on record. Of this number about 150,000 attended the vacation Bible schools of The Lutheran Church — Missouri Synod, approximately one third of them being non-member children. This, too, is the largest number on record. But still there is room for advancement. With less than one half of our congregations conducting vacation Bible schools in 1952, about 175,000 of our own children plus an untold number of missionary prospects failed to receive the benefits that come from instruction in the Word of God.

The vacation Bible school is knocking at your door. ARTHUR W. GROSS

DEATHS

Bernard J. Nuechterlein (October 17, 1890, near Frankenmuth, Mich., to March 8, 1953, near Lansing, Mich.), son of Ferdinand John and Margaretta Bernthal Nuechterlein; graduated from Teachers' Seminary, Addison, Ill., 1910. He taught school at Buffalo, N. Y., 1910 to 1913; Detroit, Mich., 1913 to 1923; and St. Joseph, Mich., from 1923 until his sudden death. He and his daughter Doris were killed in an automobile accident north of Lansing, Mich.

In August, 1913, he married Anna Marutz at St. Joseph. Three daughters and his mother-in-law survive him.

Funeral services were conducted by the undersigned on March 11 at St. Joseph.

W. W. STUENKEL

August L. Oltroge (March 9, 1907, Chicago, Ill., to April 12, 1953, Kankakee, Ill.), son of August and Emilie Templin Oltroge; attended schools in Brookfield, Ill.; vicared at Trinity Church, Athens, Wis., 1930-31; graduated Concordia Seminary, Springfield, 1932; for two years assisted the Rev. A. Ullrich, St. John's Church, La Grange, Ill.; served as missionary, Ogden, Utah, 1934-37; pastor, St. John's, Yuma, Colo., 1937-44; Trinity and Grace, Willow Springs, 1944-48; First Immanuel, Chicago, 1948-52; Zion, Chebanse, Ill., since November 30, 1952.

June 30, 1934, he married Erika Mueller of La Grange, Ill., who, with their daughters, Erika, Gretchen, and Deborah, survives him; also a brother and two sisters. The Rev. Paul Scheer officiated at the funeral service, at Zion Church, Chebanse, April 15; the undersigned preached on Luke 2:29, 30; and the Rev. Erwin Paul read the committal in Concordia Cemetery, Forest Park, Ill.

HERBERT F. BOHLMANN

Martin Herman Mueller (February 27, 1885, Cole Camp, Mo., to April 26, 1953, Sterling, Ill.), son of Cord and Marie Harms Mueller; graduated Concordia College, Fort Wayne, Ind., 1906; Concordia Seminary, St. Louis, 1909.

He served at Marena, Stillwater, Richburg, and Morrison, Okla., from 1909 to 1914, when he became pastor at Emmanuel, Dwight, Ill., where he remained until his retirement because of impaired hearing in 1952.

In 1910 he married Emily B. Oetting at Golden, Ill. She and their three sons and one daughter survive him: the Rev. Eldor Mueller, Sterling, Ill.; Dr. Hilbert Mueller, South Bend, Ind.; Dr. Arlo Mueller, a dentist now with the Navy in Korea; Maxine, a registered nurse who is the wife of Dr. C. L. Webb, Robins Air Force Base, Ala.

At the funeral, held at Messiah, Sterling, Ill., April 29, the Rev. Edwin C. Beversdorf of Rockford, Ill., preached, and the Rev. William Ilten of Clinton, Iowa. officiated and later read the committal service at Oak Knoll Memorial Cemetery.

Carl F. Lederer (November 3, 1879, Saline, Mich., to April 29, 1953, Ann Arbor, Mich.), son of the Rev. Carl A. and Hanna Eitle Lederer; attended Michigan Lutheran Seminary, Saginaw, Mich.; Northwestern College, Watertown, Wis.; and graduated

from the Theological Seminary, Wauwatosa, Wis., in 1903.

He served Thomas, Freedom Twp., near Ann Arbor, Mich., 1903—1907; Trinity, Bay City, Mich., 1907—1914. In 1914 he accepted a call to Trinity, Conklin, Mich., where he labored for 34 years until he retired in 1948. He also served the Michigan District as Visitor of the Grand Rapids Circuit for 16 years. For a number of years he was on the Board of the Children's Friend Society at Bay City, Mich. After retiring he continued to be active in pulpit work, assisting pastors in Merrill, Wis., where he resided for a year or so, and then in Ann Arbor, Mich., where he made his home from 1950 until his sudden death of a heart attack at the University Hospital. In August of this year he would have been in the ministry 50 years.

He is survived by his wife, the former Ida M. Aprill of Scio Twp., near Ann Arbor, whom he married June 15, 1905; two sons: Walter of Ann Arbor and Paul of Saline, Mich.; two daughters: Hanna (Mrs. Wm. Luebkert) of Bay City and Esther (Mrs. Rud. Weiner) of Ann Arbor; two brothers: Rev. Rudolph Lederer of La Crosse and Paul of Green Bay, Wis.; also four sisters: Martha, Frieda, Julia, and Helen of Detroit.

Funeral services were conducted May 2 at St. Paul's Church, Ann Arbor, where he was a member. The undersigned preached the sermon; the Rev. Alfred Scheips officiated; the Rev. H. B. Fehner, Vice-President, spoke on behalf of the District, the Rev. H. P. Dorn, Visitor, on behalf of the Grand Rapids Circuit, and the Rev. O. M. Riedel, Visitor, on behalf of the Adrian Circuit. Pastor Riedel also conducted the committal service at the cemetery.

CARL A. BRAUER

Ernst Emil Koch (September 1, 1869, Planitz, Saxony, Germany, to May 1, 1953, St. Louis, Mo.), son of John and Wilhelmine Lenk Koch, charter members of the Saxon Free Church; for eight years attended local parochial school; for three years he was instructed by Pastor Brunn in Steeden; immigrated to America in 1886; attended our preparatory schools at Milwaukee and Fort Wayne; graduated Concordia Seminary, St. Louis, 1892; served Zion Church near St. Michael, Nebr., and four preaching stations for three years; Olive Branch, Okawville, Ill., 1895—1918; St. Paul's, Wine Hill, near Steeleville, Ill., 1918—1939. For 20 years he was Secretary of the Southern Illinois District. After 47 years of service in the ministry he retired in 1939 and moved to St. Louis to make his home with his daughter.

In 1892 he married Miss Caroline Ulrich, who died in 1948. Of eight children, six survive him: Adele, wife of Pastor Walter Going, Odessa, Minn.; Walter, now employed in the Editorial Department of Concordia Publishing House after serving 29 years in the ministry; Paul, pastor in South St. Paul, Minn.; Arthur, Adelbert, and Erna (Grimm) of St. Louis.

At the funeral, held in Holy Cross Church, St. Louis, on May 4, the undersigned preached the sermon on 1 Tim. 1:15; a delegation from his former churches in Southern Illinois attended the service. Interment, Concordia Cemetery, St. Louis.

The committal service was conducted by the undersigned. PAUL KOENIG

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Wild, William, Grace, Queens Village, N. Y., by Louis S. Wagner, May 24.

PASTORS

Installed:

Allwardt, Henry A., Trinity, Arenzville, Ill., by Pres. E. F. Tonn, June 7.
Duessel, G. R., Immanuel, Schenectady, N. Y.; St. John, Gloversville, N. Y., by Robert C. Albohm, May 24.
Fuchs, Louis, Trinity, near Ft. Wayne, Ind., by O. C. Busse, May 31.
Huber, Harold V., St. John, Oakes, N. Dak., by L. Ruthenbeck, May 24.
Krenzke, Theodore, Our Savior, Windom, Minn., by Fred A. Kolander, May 31.
Lutze, Karl, Prince of Peace, Tulsa, Okla., by Walmar W. Frank, July 1, 1952.
Mahder, George, St. Paul, Pontiac, Mich., by Harold G. Nuoffer, April 26.
Martens, R. J., Mt. Calvary, Greenville, Mich., by A. E. Krueger, May 31.
Roschke, H. G., Trinity, Shenandoah, Iowa, by S. W. Holstein, May 31.
Scheelk, L., Bethlehem, Mahnomen; Immanuel, near Gary, Minn., by Herman Hoffman, May 31.
Stevenson, Duncan S., Zion, Pinckneyville, Ill., by W. G. Dierks, May 24.
Winkler, Wilbert, Immanuel, Sheboygan, Wis., by Erich M. Keller, May 31.

TEACHERS

Installed:

Mack, Clarence G., St. John, Claremont, Minn., by E. Schwandt, May 31.
Meinke, Darrel, Grace, Platte Center, Nebr., by Cleo Kautsch, May 24.

Ground Breaking

Hillsboro, Kans. Zion, church, May 31.

Cornerstone Laying

Ottawa, Kans. Faith, church, May 31.
Port Colborne, Ont., Can. St. Peter, church, May 24.

Dedications

Cavalier, N. Dak. Our Savior, new church, May 31.
Farmington, N. Mex. Zion, new church, June 14.
Ignacio, Colo. Emmanuel, new church, June 28.
Spencer, Nebr. Immanuel, remodeled and enlarged church, May 24.

Anniversary

Madison, Minn. St. John, the 50th, May 17.

Concordia College, Austin, Opening

Concordia College in Austin, Texas, will begin its new school year on Sunday, September 6, with a divine service at 3:00 P. M.

GEORGE J. BETO, *President*

Extension of Time for Nominations for the Professorship at the Springfield Seminary

The closing date for nominations for the professorship at the Springfield Seminary has been extended to July 15.

Candidates should be sound theologians with experience in the practical ministry and possess the aptitude to teach students of mature age.

The man to be called must be especially equipped to work in the Old Testament field.

All nominations, with characterizations of the candidates, should be sent to the Secretary of the Board of Control: REV. B. SELCKE, D. D., 120 W. Monroe St., Petersburg, Ill.

Youth Workers Conference

Youth Workers Conferences for pastors and adult youth counselors have been conducted annually by the Board for Young People's Work and the Walther League since 1948. This summer one such conference will be conducted July 27 to August 7 at Bowling Green University, Bowling Green, Ohio. Districts, circuits, zones, congregations, societies are encouraged to pay the tuition for their pastors and youth counselors to enable them to attend. The cost for the twelve-day conference, including food and lodging, is $50.

For registration blanks please write to Rev. R. F. Rehmer, 950 Crain Ave., Kent, Ohio.

CLARENCE PETERS

LSV Schools and Youth Workers Conference

Lutheran Service Volunteer Schools are designed to help young people toward more active participation in the work of their young people's society and their church. Now in its ninth year, the program is sponsored by the Board for Young People's Work and the Walther League.

Guided by interested and helpful youth leaders, the L. S. V. school gives young people the opportunity to grow spiritually, intellectually, socially, and physically by leading and participating in devotions, Bible study, meditations, group discussions, group singing, recreational activities, and by daily associations with other Christian young people.

All young people of the Lutheran Church are invited to come. The enrollment fee is low and may be paid by the young people themselves or by their congregations, societies, districts, zones, or circuits.

1. Select the school which you can attend from the L. S. V. school list, as published in your District paper.
2. Write to the contact manager for an application blank.
3. Return your completed application blank to the contact manager with your registration fee at least two weeks before the opening of the school.

CLARENCE PETERS

Notice

Lutheran services for visitors to Yellowstone Park will be held every Sunday evening this summer at 6:30 in Community Protestant Church at West Yellowstone, Mont. — REV. O. F. WAGNER, Hardin, Mont.

Available

For cost of shipping: 140 *Lutheran Hymnals* (small edition, 1927, words only) in good condition. — Bethlehem Lutheran Church, c/o P. Arthur Caiger, 92 Baker St., West Roxbury 32, Mass.

Changes of Address

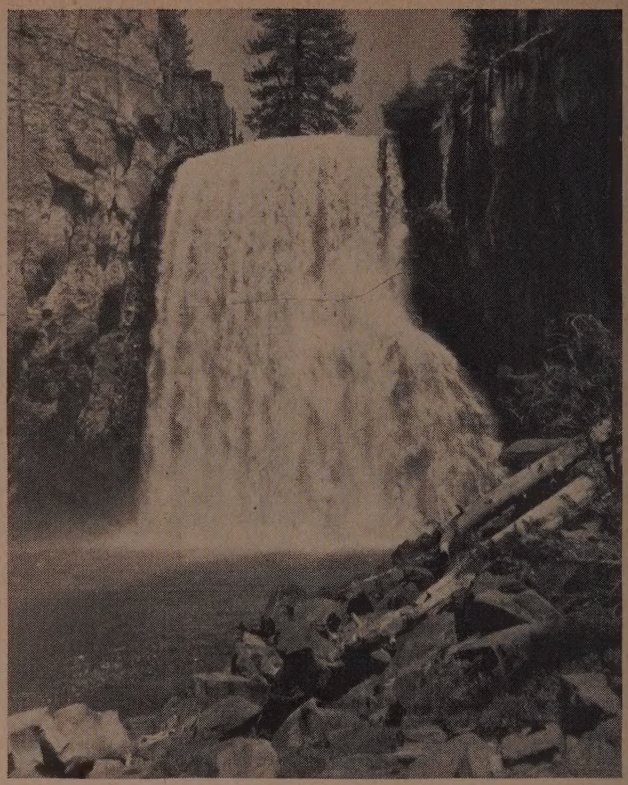
Pastors:

Arndt, R., Vernon Center, Minn.
Bekemeyer, E. H., 1003 E. Main, Danville, Ill.
Berner, Herbert, 3031 Lischer Ave., Cincinnati 11, Ohio
Bosse, Roland C., 21132 Eastwood Ave., Fairview Park 26, Ohio
Dederer, H. E., 4265 Flora Blvd., St. Louis 10, Mo.
De Laney, Theodore, c/o N. S. Nelson, 2463 62d Ave., Oakland 5, Calif.
Heitner, D. H., 212 Jewett Ave., Staten Island 2, N. Y.
Holm, A., Buckeye, Iowa
Huber, Harold V., Oakes, N. Dak.
Korte, Carl, 621 Ninth Ave., Brookings, S. Dak.
Krach, G. M., 18501 W. Ten Mile Road, Detroit 19, Mich.
Lange, Philip, 818 S. Clifton St., Park Ridge, Ill.
Martin, M. L., 1434 Lakewood, Detroit 15, Mich.
Mentz, Marlin, 2758 Cheryl Dr., Apt. 2, Bldg. 2, East Point, Ga.
Miller, Harry F., 754 I St., Crescent City, Calif.
Neunaber, H. F., 718 Louisiana Pkwy., Corpus Christi, Tex.
Pohl, W. A., 2719 North 53d St., Milwaukee 10, Wis.
Saffen, Wayne, 116 N. Prospect St., Oberlin, Ohio
Schury, E. G., Steeleville, Ill.
Spomer, N. F., Edgeley, N. Dak.
Stenzel, Aug. K., St. John's Lutheran Church, Monticello, Iowa
Stevenson, Duncan S., 315 W. Chester St., Pinckneyville, Ill.
Ullerich, W., R. 3, Iowa Falls, Iowa
Wessling, A. H., 875 Begler Ave., San Leandro, Calif.

Teachers:

Daenzer, Lorenz, 14225 Piedmont, Detroit 23, Mich.
Klug, Dennis, R. R., Fairbank, Iowa
Ohlmann, Elmer H., 1518 Boone St., Boone, Iowa
Robinson, James H., Duluth, Kans.
Wismar, R. W., 2123 Desire St., New Orleans 17, La.

Give Your Vacation a Spiritual Lift



Take God along with you on your vacation. Reserve a place in your luggage for your Bible and prayer book — and for one or more of the following purposeful books. You'll return home refreshed both in body and spirit. Use this helpful checklist of vacation reading suggestions:

☐ **THE SECRET OF BEAUTIFUL LIVING**

In these inspiring pages you will rediscover how you can share in an ever-increasing measure the peace, joy, hope, love, and power of the matchless Jesus. 134 pages. $1.50. Order No. 15W1700.

☐ **HAPPINESS CAN BE YOURS**

This inspiring new guide will help you to increase your capacity for extracting greater joy and usefulness out of daily living. 118 pages. $1.25. Order No. 15W1682.

☐ **THIS IS THE LIFE**

On page after page the author outlines the spiritual blessings of a life which has found its pardon and its peace, its purpose and its power, in the Gospel of the Savior. 96 pages. $ .75. Order No. 15W1691.

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For all who are seeking a sure, clear voice in their quest for truth, this new book gives satisfying answers. 121 pages. $2.00. Order No. 15W1702.

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"The owner of this book can journey again to the sacred Bible places and be inspired to renewed consecration." — *The Expositor*. 100 authentic pictures. 143 pages. $2.00. Order No. 15W1010.

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This is "must" reading for anyone who wishes to clear away the many disturbing questions that surround the Old Testament account of the Flood. 372 pages. 47 illustrations. $4.75. Order No. 15W1039.

☐ **THE CHURCH IN THE WORLD**

"This is one of the most needed and most challenging books I have read in years. The author goes straight to the core of our trouble. — The reader will have a different conception as to what constitutes the world and the Church." — F. Lincicome in *The Free Methodist*. 110 pages. $1.75. Order No. 15W1009.

HOW TO ORDER: Simply place a checkmark alongside the books desired above. Then enclose this entire page with your remittance in an envelope and mail to the address below. Or if you prefer, order through your pastor, teacher, or religious bookstore. (On all orders for $2.50 or less please add 25 cents service charge.)

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